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The Non-Subscribing Presbyterian

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AT-ONE-MENT.

Atonement,

FORTH-GIVENESS.

(OLD ENGLISH).
Forgiveness.

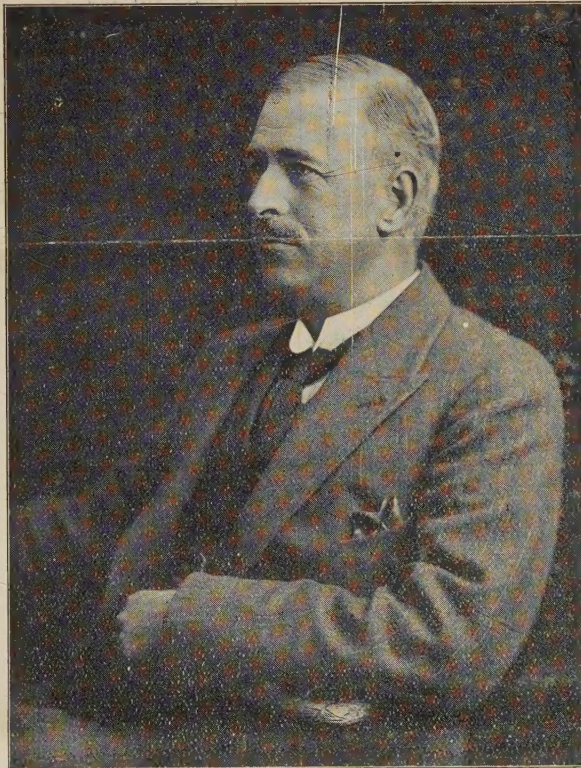
HEALTH.

Salvation.

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THE REV. E. SAVELL HICKS, M.A.,
ST. STEPHEN'S GREEN, DUBLIN.

By courtesy of "The Inquirer"

NOTES AND NEWS.

The name of the Rev. E. Savell Hicks, M.A., is well-known and honoured both in the North and South of Ireland. An eloquent preacher, he is a power in Dublin, and a leader in learned societies and in philanthropic work in the city. For close upon thirty years he has ministered successfully at St. Stephen's Green. He has been President of the Association of Non-Subscribing and other Free Christian Congregations, which as a separate organisation may cease to exist this year, being merged in the N.S.P. Church. Twice he has been special lecturer at the Synod and has preached the Ulster Hall sermon. The Synod of 1936 was held in Dublin, and the Rev. and Mrs. E. Savell Hicks were unsparing in their efforts to render the occasion as happy and successful as could be, and to cause it to be remembered as one of the bright spots in the history of our Church.

* * *

We learn with deep regret of the passing of Sir Austen Chamberlain. The Chamberlain family has been long connected with the Church of the Messiah, Birmingham. Sir Austin's career is well known, and his patriotic services have won him the appreciation of all parties. We read that "the cause of peace was ever uppermost in his mind."

* * *

We were deeply impressed with the tone of the annual meeting in connection with the Stanhope Street Mission, Belfast. It had the exceptional good fortune to be presided over by Lord Justice Andrews, and some of us learned that it is never too late to learn how a meeting should be conducted. The presence of Principal Weatherall seemed to bring us into direct touch with the soul and spirit of the Mission. The Rev. Wm. Eakin well deserved the tributes which his unselfish, devoted labours have won him, and we hope that the appeal of the chairman for more whole-hearted support to this great work will have a gratifying response.

* * *

Under the auspices of the Free Christian and Unitarian Men's League, the United Service will be held, this year, on 9th May, 1937. Preacher: Rev. Herbert Barnes of Newcastle-on-Tyne.

* * *

The Non-Subscribing Presbyterian can be obtained at the Depository, 35 Rosemary Street, Belfast.

Mr. Gerald F. Weary, M.A., B.D., at present studying in London University, and holder of a Fellowship which corresponds to our Hibbert Scholarship in England, is staying at The Manse, Newry, for some weeks, and is willing to accept preaching engagements in any of our Irish pulpits. Mr. Weary was born in Lincoln, Nebraska, U.S.A., educated at Chicago University and Meadville Theological School. Preached most acceptably in Newry and York Street (twice) last year.

* * *

May, 1937, number published on the **Fourth** Saturday of April. Copy should be in before April **17th** at the latest. Editor: Rev. John Barron, Ballywalter, Co. Down.

SUBSIDY FUND.

Contributions should be addressed to the Rev. A. Davison, Dromore, by whom they will be gratefully acknowledged.

THE DIVINE WISDOM.

"To his own Master a man stands or falls."
—Rom. xiv. 4.

IN MASONRY.

Dear Sir,—You may add, if you wish, to your paragraph "In Masonry," that the undersigned has been made a P.G. Chaplain of Antrim.

You are doubtless aware that: 1, Rev. J. A. Kelly is also a Senior P.G. Chaplain of Antrim; 2, Rev. W. H. T. Tilson is Secretary of Newtownards 596; 3, Rev. J. D. Davies was Secretary of Seaford 1009; 4, W. J. Baxter, Esq., is Secretary of Dromore 70; 5, W. Ruddock, Esq., is Registrar of R.A.C. Dromore 70; Rev. Alfred Turner was a P.G. Chaplain of Antrim. Other Masons are the Revs. W.G. Marsden, P. Godding, W. Eakin, J. S. Brown, J. G. Davies and E. S. Hicks. I am Secretary of Ballymoney 57, Chaplain of two Lodges and the R.A.C., Steward and Priest of the Seven Towers Conclave, Ballymena, of the Knights of the Sword, Knights of the East, and Knights of the East and West.—Yours fraternally,

FELIX HOLT.

Will our friends who see to the sale of this Magazine, kindly endeavour to get new subscribers.

REPORTS.

First Church, Belfast—Snow over the Country, slush in Belfast, a very wintry night, but some 30 young couples gathered into the warmth of the Central Hall with its coloured lights and gay decorations for the Rosemary Club Dance on March 11th, and spent a very enjoyable time to the music of Sam Stewart's picturesquely arranged band. They occupied the floor space just comfortably and the officers, Mr. W. J. Tate, Mr. Wm. Kidd and Mr. Alec Spence are to be congratulated on their arrangements. Thanks are due to Miss Laird, Mrs. Nelson, Mrs. Tate and Mrs. Truesdale who saw to the supper. It was a successful evening in spite of the worst the clerk of the weather could do, and it was the culmination of the encouraging series of weekly meetings of this Club for young people now in connection with the Church throughout the winter.

The Sunday Morning Minister's Class has continued to be well attended, with Bunyan's Pilgrim's Progress as text-book, and a very good start made with the monthly Sunday Afternoon Discussion Group, which has held debates on Gambling and the Inequality of the Sexes.

The Rev. R. Nicol Cross, M.A., has been giving a thrilling Series of Sunday night Discourses on "The Moral Teaching of Shakespeare's Dramas."

SUNDAY SCHOOL—The Annual Prize Distribution had an encouraging attendance on February 16th, when, in the unavoidable absence of Mr. Wm. McRobert, Mrs. Nicol Cross handed prizes to 36 scholars. Special prizes for full attendance went with deserved congratulations, to Annie Robinson, Celia Green, Isobel Green, Nellie McCullough, Rhoda Ellis, Ella Ellis, Willie McKee, Jim McCullough and John Henderson.

The excellent work of Miss McKelvey, A.L.C.M., with the Junior Dramatic Society was evident to all in the short Variety Play in which Mildred McCafferty, Estelle Tate, Gladys Seaye, Harold McCafferty (won general admiration), Betty and May McMeakin and Rosemary Moore also took part. Mr. McCrum our faithful Superintendent, presided over a very successful evening. The Minister was, regrettably, absent owing to an engagement in Oxford, but it was a pleasure to have Mr. and Mrs. Harkness present on this occasion. Mr. Harkness was a fine worker. Miss A. Kennedy officiated at the piano with much acceptance.

Lent is the season leading to the Crucifixion of Christ, when many Christians give up luxuries and make little sacrifices for the good of their soul, and perhaps their body. Such discipline is spiritually and morally beneficial and not to be despised. Presbyterians don't take to it; but at least, even Presbyterians, without any danger of going over to Rome, may find it fitting to realise a special sacredness in this season when the Master of us all sealed the testimony to his ministry with his blood and laid down his life. In that self-giving and self-dedication to the Will of God, on the Cross we have the very heart of real Christianity. A little timely meditation on it, with prayer, would deepen our religious life and service.—Calendar.

* * *

Moneyrea—A lantern lecture entitled "Four Thousand Miles through Soviet Russia," was given by the Rev. Dr. Agnew on Friday night, 29th January, in the Lytle Memorial School in aid of School Funds. The chair was occupied by the Manager, Mr. Hugh Frame, who introduced the lecturer.

Rev. Dr. Agnew, in his usual racy manner, gave a most interesting description of people, places, life and conditions in that vast and strange country, which was thoroughly enjoyed by everyone present. At the close, on the motion of Mr. Lurkington a hearty vote of thanks was passed to Dr. Agnew and his assistant Mr. Christie. Afterwards, Mrs. H Frame entertained friends to tea in the Old School, which kindness was fully appreciated on such a snowy night.

* * *

Hollywood Women's League—The final meeting of the season was held on the 3rd of March. The Annual Meeting was held and this was followed by a very interesting talk on "Dew Ponds" given by Miss Neill. The meeting marked the close of a very successful season. The membership has been 30 and the attendances at the meetings have been well maintained in spite of much sickness and bad weather. There have been many interesting talks on various subjects which have been much enjoyed. On the initiative of our President a Junior League has been formed under the leadership of Miss Gardiner and Miss O'Neill, the membership being about 22. The members of the League have knitted children's vests and sent 1 dozen to the Hollywood Nursing Society and about 20 to the World Service League to be sent to the Belfast Hospitals.

Ballycarry—The Annual Evening Service of the British Women's League (Ballycarry Branch) was held as usual in February. The Service was very largely attended by a representative congregation. The preacher was the Moderator—Rev. Dr. Agnew—whose discourse was very greatly appreciated. A visit from Dr. Agnew has always a stimulating effect on our Church Workers, giving them a new hope in carrying on their activities. The musical part of the Service was in the capable hands of Mr. Campbell of Whitehead, and a duet was very effectively sung by the Misses Wilson, while, the hearty singing of the choir also contributed to the Service.

* * *

Hollywood—On Friday evening, 26th February, the Malcolm Dramatic Society from the Stanhope Street Domestic Mission, Belfast, presented "Greater Love" to a crowded house. Mr. F. M. Pett is the author of the play as well as being its director and taking the principal part in the caste. The play was well staged, thanks to the hard work put in by its producer and his assistants from the Mission. The Mission players are to be congratulated on a very creditable performance, which was manifestly appreciated by the audience. At the fall of the curtain the actors were recalled, and in response of cries of "Author," Mr. Pett thanked the Hollywood people for their kind reception and his company for their loyal and hearty co-operation. Rev. E. Lockett expressed the thanks of the Hollywood congregation to Mr. Pett and his company. The proceeds of the performance were given to the funds of the Mission.

* * *

All Souls', Belfast—The Badminton Club held a very successful whist drive. There were over seventy people present, and our thanks are due to all those who worked so splendidly to make the evening such a success. The Women's League began again after their short Christmas break. On 26th February, the Minister gave a small bridge drive in the Committee room and raised £2 19s. towards the Church funds. The Church is launching an appeal for 1,000 Shillings in order to overhaul the heating apparatus.

* * *

Newry—"The Newry Telegraph" sends a long and detailed report of a Lecture on February 16th, by the Right Rev. Dr. A. L. Agnew, Moderator of the Non-Subscribing Presbyterian Church of Ireland, on "4,000

miles through Soviet Russia," illustrated with 120 lantern slides. The lecture was given in the Newry Minor Hall, and the audience was drawn from various political and religious parties. Dr. Agnew saw hope in the future for an enlightened church. God, in any case, could look after Himself, and Dr. Agnew had little anxiety about the outcome. In ten years, Moscow would be the greatest city in the world. There was no doubt of that, whatever present terrible conditions might be. Any who could afford time and money to make the journey for themselves should do so. The cost was exactly the same as that of visiting any other country to-day. It was based on the £1 per day and had the advantage that when the money was paid in this country there was no further expense whatever. Visitors were advised not to take any money at all except for souvenirs and postage expenses. The most popular picture in Russia, in all cinemas, was Charlie Chaplin's "Modern Times." The cinemas were, so far, inferior to our own, but the theatres were far ahead of anything in this country. The countryside in Russia was not so beautiful as that around Newry. There it was a miserable expanse. A school was described, as run by the children themselves, as a model state, with children acting as policemen, etc. The gigantic State farms and Collective farms acted also as agricultural colleges. Getting the peasants to learn to use tractors was the great difficulty. People said that there were no jobs to be had in Russia. That was all wrong, but everyone worked for the State. Describing the voyage: "A Soviet ship is run largely by a committee of the crew, though the captain has ultimate authority."

* * *

Mountpottinger—The annual meeting of the Congregation was held on the 3rd March when the Minister presided. Considering the inclement weather there was a fair muster of members. The Committee's report and the financial statement were presented and adopted. Mr. H. B. McCullough was re-elected as hon. secretary and Mr. E. R. Jackson as hon. treasurer, this latter appointment being for the twenty-second year in succession. Mrs. F. Munford, Mrs. L. Waters and Miss R. McMinn were elected to fill vacancies on the Church Committee. After the business had been concluded the members of the Women's League served tea and Mrs. J. Allen sang a selection of songs, for which the Minister acted as accompanist.

The Sunday School annual party and prize-

giving was held on February 5th, when there was a good attendance. Mrs. Munford distributed the book prizes awarded for good attendance during 1936. Following this we had an excellent cinematograph show arranged and presented by Mr. Fred Collins of the Ministry of Pensions. A vote of sincere thanks to Mr. Collins for favouring us the second year in succession was passed with acclamation.

* * *

Belfast, York Street—Over a thousand people attended the Dramatic Society's production of "Killybuck" during the five nights of its run. The play is now to be repeated on 1st, 2nd and 3rd April. We were glad to see friends from Moneyrea and Holywood as well as those who are regular visitors on all special occasions from Raloo and Ballycarry. Our Minister's Lecture on Russia was delivered once more in Queen's University to an audience which included Professor Davey and members of the staff. It is a matter of regret that we have heard that the demand of some of our Country Churches have had to be refused for this year at least. The Annual Meeting was a happy event as was natural in view of the excellent report. If the present progress is maintain there will be an ever better one at the end of the present year.—G.H.

* * *

Stanhope Street Domestic Mission—Rarely has the Belfast Domestic Mission been so favoured with a Special Preacher as when the Rev. J. H. Weatherall, M.A., Principal of Manchester College, Oxford, took the Annual Services at the First Church and All Souls Church, morning and evening of Sunday, March 14th.

Himself the son of a former Missioner, and having actually lived on the premises at Stanhope Street, as the Missioners did in bygone days, Principal Weatherall was peculiarly equipped to plead the cause of his father's one-time charge.

All who were privileged to hear him, (and those who missed so great a treat are to be pitied and blamed, for both the cause and the preacher were worthy of larger congregations) came away feeling that they had been lifted into a higher world and been shown a wonderful ideal.

Beginning his addresses at each service with intimate personal memories of intense interest to his hearers, Mr. Weatherall took us back 50 years to the work of the Mission,

showing how, though the character of the missionary work had changed to a great extent, the value of Christian Service was the same to-day as heretofore, and if the meaning of the word Christian was somewhat obscure to many, and though but one in three of the world's population is a professing Christian of one kind or another, there can be but one interpretation of a true Christian, that is, a lover of Jesus Christ, a "practicer"—not a "professor" of Christ's teaching. Religion is an essential part of our higher life, the centre of religion to be in communion with God. The "quiet hour" as practised by the members of the Oxford Group Movement, was really valuable, and to repeat beautiful words made familiar through our hymns and Bible readings, or to sit in quiet meditation, cannot fail to help and heal, and this realisation of religion blesses and purifies the life of every man and woman who practises it.

At the Annual Meeting the following evening, Mr. Weatherall again recalled old times and former personalities and concluded by commending the work at the Mission to his hearers, as any institution, if it is adding to the sum of human kindness and increasing the spirit of friendliness and Christian loving-kindness, deserves all our admiration and support.

With the breezy personality of the Rt. Hon. Lord Justice Andrews in the chair, the forceful utterances of the Moderator of the Non-Subscribing Presbyterian Church of Ireland, Dr. Agnew, the appreciative expressions of the Rev. R. Nicol Cross, M.A. and the Rev. W. Howard Payne for the Special Preacher, and the satisfactory reports of the Missioner and the Management and Ladies Committee, the annual meeting proved highly successful.

A serious note was struck, however, by the Chairman when alluding to the debit balance shown in the financial statement, and his earnest appeal for wider support, especially among our country churches, should surely bear fruit.

The Hon. Sec. will gladly send Annual Reports to inquiring friends and new subscribers will be welcomed by the Hon. Treas. Mr. J. Mackenzie. Other resolutions were adequately dealt with by Mrs. Glynne Davies, Mrs. G. G. Henderson, Rev. F. Munford and Mr. E. R. Jackson.

The Ladies Committee provided tea and the attendance considering the inclement weather, was gratifying.—Mrs. E. R. Jackson, Hon. Sec.

What Should We Teach the Child?

SIR,—In the January issue of the *Non-Subscribing Presbyterian* Mr. Godding raises an urgent question: What Should we Teach the Child? But he gives no answer. This, of course, may be intentional on his part. If he is simply introducing the subject for the considered opinions of your readers (as your Notes and News suggest) it may have beneficial results, for there must be amongst them men and women whose experience of Sunday School teaching will enable them to offer helpful suggestions. "What" and "how" are of supreme importance, and I agree with Mr. Godding that adults who, as children, attended a Sunday school are singularly well fitted to answer his question.

My own childhood days have taught me how, and what, not to teach. I have no need for a catechism. What are usually described as "Guides" have often had disastrous consequences. The matter and method of my religious teachers lead me to stress the importance of two things which are much too frequently overlooked: That children have minds of their own; and. That our ideas of God are only our ideas after all. In teaching there is ample scope for humility, hence the significance of your footnote.

For my part I know of no aids to teaching equal to the books supplied by the Religious Education Department of the General Assembly. All grades are provided for, and if the course were followed from the junior to the senior classes our scholars would have a good grounding in religious education. No rigid scheme is set forth. The teacher is left with adequate opportunity to supplement the lesson by drawing on his own experience. And a teacher who knows his worth will not fail to give children the benefit of his own discoveries. It may be observed, too, that by using the Assembly's Handbooks Churches are relieved of the cost of printing.

In his article Mr. Godding distinguishes between Religious and Secular. One is inclined to question the wisdom of teaching children to make a like distinction. Even your contributor admits that religious education conditions our reaction to *all* the influences of life! Further, if Mr. Godding were to reconsider his judgment on the relative importance of history I would not be surprised to find him including this subject amongst the factors which determine our attitude towards life.

In conclusion, may I thank you for the *Non-Subscribing Presbyterian*. Through

the goodness of the Magazine Secretary of Moneyrea a copy has reached me every month since I left Ireland. It is read with interest and appreciation.—Yours faithfully,

A. WHITFORD.

42 Albany Terrace,
Dundee, 8,1,37.

"UNITARIAN."

Word "Trinity" first used in Greek, by Theophilus, Bishop of Antioch, A.D. 181; in Latin by Tertulian, A.D. 200; adopted by Council of Alexandria, A.D. 317. Late Principal Gordon maintained word "Unitarian" when adopted by Theophilus Lindsey, Priestley, Belsham and others, included Sabellian, Arian, Socinian. Divines of these various opinions were admitted into fraternity, after Lindsey opened his chapel in Essex Street, London. Sabellius (A.D. 250-260) native of Ptolemais, Northern Africa. Arius, a fellow-countryman of Sabellius, ordained Deacon by Peter, Bishop of Alexandria; soon after was excommunicated for schism. Achilles, who became Bishop in 312, re-admitted Arius ordained him Presbyter in 313, to charge of a parish in Alexandria. On the death of this Bishop, Arius aspired to the succession, but was unsuccessful against his rival Alexander. Socinus, Laelius and Faustus, uncle and nephew, in the North of Italy formed a society in 1546.

System of Sabellius, only now to be found in fragments, was evidently a wide and complicated system. Part of it was: that the Son and Holy Ghost were phases of developments, of the one original Monad or God, the Father. The three persons were three manifestations, masks or visors, through which the One manifested, and thus the word "person," the root meaning of which is a mask worn by an actor, or character assumed by him. This view is largely held at the present day in liberal Christianity, and the Trinity is thus interpreted. Martineau uses it in "The way out of the Trinitarian Controversy," where he calls the Trinity "the least objectionable part of the orthodox system." Out of Sabellianism arose Arianism, which might be summed up briefly as "The Father is greater than I." Socinianism has greatly changed from what it first was, and in the eighteenth century won widespread acceptance in England, as a purely humanitarian doctrine of Jesus. Among old people in Northern Ireland "humanitarian" is still used instead of "Unitarian."—ULLIN.

OBITUARY.

The First Church, Belfast, has had occasion this year to express sympathy with bereaved families to an unusual extent. It is happily seldom that there has been such a record of losses through death within a few months, partly no doubt the result of the very severe weather aggravated by the epidemic of influenza, from which the whole country suffered.

There have passed away recently **Annette Louise Dinsmore**, the mother of Cecil Dinsmore, after a protracted and trying illness; **Mary Ann Gracey**, a well-known figure in the church, a liberal supporter of Church charities and a woman of marked character. She was a daughter of the late Thos. Gracey of the Grange, Killough, and had been confined to her room for four years, following a stroke, but never complained nor lost her interest in the Denomination. **Elizabeth Barry Ferguson**, widow of Henry Ferguson, was a member of long standing and held in high respect for her worth and faithfulness by all her friends. The shock of the death of her sister, Miss Barry, last November, as the result of a motor accident, had affected her health. **Mary Hutchinson**, eldest daughter of the late James MacLenahan of Ardoyne, and sister of James MacLenahan, our stipend collector, was at last called away after bearing her five years' illness with exemplary patience and gentleness. **Sydia F. McCaw**, youngest daughter of the late Rev. John McCaw, Minister of Killinchy, had devotedly nursed her brother in his last protracted illness, and became frail in health latterly. She was one of those who always take on themselves the burden when family sickness is about, and she and her elder sister, Miss McCaw, now recovering from a serious illness, have been for many long years deeply interested members of the First Church, as well as of Killinchy and Moneyrea, the real old Non-subscribing Presbyterian stock. **William John Hillis** only came into connection with the Church in the last year or so through his family, and passed away in a ripe old age. Mr. and Mrs. James Brown of "Silverstream," lost their son, **James Laurence Brown**, in the prime of life at the age of 32, after a brief illness, and only a few months of married life, and no less sad was the bereavement of Mr. and Mrs. Nelson of Carrickfergus, when their daughter, **Martha Nelson** (Maureen), a very promising girl of only 12 years of age, was carried off by a fatal disease in the early morning of life.

At the time of writing the congregation mourns another loss in **Minnie McCafferty**, wife of Mr. William McCafferty, and belonging to a family who have been prominent in the work of the Church. Mrs. McCafferty had had precarious health for some years, not improved by a visit to Canada, to which she had eagerly looked forward, and though all was done that the Royal Victoria could do with its skill and equipment, and after a hopeful rally which was not maintained, she passed into perfect peace, deeply regretted by many friends. Another loss is that of **Wm. Carlisle**, which will be felt not only at Church, where he was a most regular attender, but in the Botanic Literary Society, of which he was President in 1908 and a prominent member all through. He was a man of literary tastes, very well read and an accomplished speaker. For 35 years he was a highly trusted and faithful servant in the firms of Macpherson and Todd, coal merchants, Belfast. Wide sympathy will go out to his devoted sister, Miss Carlisle.

John McConnell.

Beyond Ballyhemlin Meeting-House is a thatched cottage at the road-side, for over ninety years the home of John McConnell, who lived there until about six months ago, when he was removed to his son's home at Nunsquarter, Kircubbin, where he died on February 28th, aged 92 years. He was very highly respected. Just after the Rev. John Barron's installation twenty-six years ago, John McConnell fell under the wheel of a cart, fortunately the injury being nothing more than bruises. The minister found him in his cottage lying in his box-bed, an article of furniture known in old Irish cottages. The interment took place in Ballyhalbert burying-ground, which was about four miles from the son's house. There was a large attendance of all classes and conditions, a touching tribute to a humble, good quiet life.

Miss Susan Frances Manderson.

Miss Susan Frances Manderson (59) died suddenly at her home, Gartree Cottage, on February 20th. She had been a life-long member of the First Presbyterian Church, Crumlin, maintaining a keen interest in the cause until the last. During the past few years she had acted as local collector for the Orphan Society, a work in which she found much interest and pleasure. Many friends will mourn the loss of such an amiable and cheering personality. The interment took place at Gartree after service, at the house, conducted by the Rev. John Hinkins.

HISTORICAL NOTES.

John Wesley in Belfast.

In "Historic Memorials of the First Presbyterian Church of Belfast," Rev. Alexander Gordon quoted from John Wesley's Journal, his account of preaching in that Church and a reason for his not being permitted to preach a second time from the pulpit. John Wesley in his old age, he was 86 in 1787, was apparently not very observant as to the condition or binding of the Pulpit Bible, or he would have questioned the Sexton's statement as to damage more closely.

The following extracts from his Journal are interesting, the first showing that he preached in our Antrim Church where Rev. William Bryson was the pastor, Saturday, June 9th, 1787. "We went through a lovely country to Antrim. Here, likewise, the Presbyterian minister offered me the use of a large and commodious house. The Bible in the pulpit lying open, I chose for the subject of my discourse, the words which first met my eye." "When they had nothing to pay, he frankly forgave them both," (Luke 7:42). The greater part of the country from thence to Belfast is likewise exceeding pleasant. At six I preached in the Linen Hall to a numerous and seriously attentive congregation. A gentleman invited me to lodge in his house, and showed me the new Presbyterian Meeting House. It is nearly seventy-two feet by fifty and is far the most beautiful of any I have seen in Ireland, but I doubt whether it equals Dr. Taylor's in Norwich, that is the most elegant I ever saw."

Dr. Taylor's is the Octagon Chapel built in 1756, and in which Rev. Alex. Gordon was minister 1872-77 before coming to Belfast.

Monday, June 8th, 1789, "We went in to Belfast. I had at first thought of preaching in the Linen Hall, but the weather being very uncertain, I went to the heads of the large Meeting-house to desire the use of it, which they granted in the most obliging manner. It is the completist place of public worship I have ever seen. It is of an oval form: As I judge from my eye, one hundred feet long and seventy or eighty broad. It is very lofty and has two rows of large windows, so that it is as light as our new chapel in London, and the rows of pillars with every other part, are so finely proportioned that it is beautiful in the highest degree. The house was crowded both within and without, (and indeed with some of the most respectable persons in the town) that it was with the utmost difficulty

I got in, but I then found that I went not up without the Lord. Great was my liberty of speech among them, great was our glorying in the Lord, so that I gave notice, contrary to my first design, of my intending to preach there again in the morning; but soon after the sexton sent me word, it must not be for the crowds had damaged the house, and some of them had broke off and carried away the silver which was on the Bible in the pulpit; so I desired one of our preachers to preach in our little house, and left Belfast early in the morning."

This was in the Rev. James Crombie's ministry and strange he was acting also as Secretary of the Congregation at that period. The sexton was a Robert Harper.

Rev. John Scott Porter, 1832-1880, probably knew far more about the Church and its history than anyone ever connected with it. In a letter to the *Northern Whig* under date December 3rd, 1873, he wrote as follows. "So far as I can learn there never was in that pulpit a Bible bound or ornamented with silver, but there is still existing a copy of the Scottish version of the Psalms printed at Belfast by Patrick Neill, bound in tortoise shell with silver back, clasps and other decorations, which was presented to the congregation by David Smith, Esq.—It may have disappeared for a time and its loss may have been ascribed to the promiscuous assemblage attracted by Mr. Wesley, but if so it was afterwards recovered. I cannot but regret that the use of the meeting-house for a second discourse was for any cause refused Mr. Wesley. I am unwilling to believe that the damage done to the building was a mere pretext, and that the real reason was displeasure at some of the sentiments advanced by the preacher in the morning, or dissatisfaction with his conduct in announcing his intention to preach there next day without having obtained the previous permission of the Committee." The size of the building is overstated by Mr. Wesley, in his note of 1789, his first note of size in 1787 was nearly correct. The Linen Hall in which Mr. Wesley preached in 1787 was probably the Brown Linen Hall in Donegall Street, an open space with stone benches, now occupied by the Douglas and Green building, 28 Donegall Street.—H. J. F. Orr.

DEATH.

McCONNELL—On February 28th, 1937, in the townland of Nunsquarter, John McConnell, late of Ballylmp, aged 92 years. Interred, March 2nd, at Ballyhalbert, Co. Down.

LEGENDS OF THE IRISH SAINTS.

St. Macartan—The Call From Paradise.

(By Rev. F. H. Aldhouse, M.A.).

"When from earth's green vale I go
Angels up there, I know,
Will play their shining harps for me."

St. Macartan sang gaily these words as he dug vigorously with his spade. For despite his long white beard, bald head, and the eighty strenuous years of life he had behind him, he was hale and hearty and quite young in spirit. "What are ye diggin' that pit for, father?" a young man riding past inquired, saluting the Saint with his riding whip. "It's a grave, my own, if ye must know," the Saint answered. "I've had a long life and a happy one, and I'll lie down and rest most gladly. I had a dream, Lorcan, which told me to prepare for the great change. Ye may imagine how rejoiced I am. I'm putting some soft hay in to lie on. I'll just go to sleep and wake up in my youth again, and with all I love." And he sang merrily. The young man did not say anything, but when St. Macartan looked up he saw the tears streaming down his face. "What grief is on you, Lorcan?" the Saint cried, amazed, "Sure ye ought to laugh with joy at my release! Are old age and tired bones and a mind that is getting slow things to cling on to. It's real life I want, not its shadow." "But what about me, Father?" Lorcan asked. "I was a hopeless drinkin' man, and ye laid your hand upon my head and the demon was conquered. When ye are gone he will come again. And me going to be married in a month!" "Ye must be strong, Lorcan," the Saint said, "ye are twenty-five, maybe the girl ye are marryin' will take my place and be both mother and wife to ye. Anyway I'll pray for ye and not forget ye where I'll be." But the young man rode sorrowful away, and the Saint looked sadly after him. "I wonder could I put it off a while," he mused. He looked up; a woman was holding a young child to him. "Bless my little Roseen, Father," she begged. "It's ill she is these two

days. But if ye lay your holy hands on her it's well I know she'll get. For the love of the Holy Mother, pity a poor human mother, Father."

St. Macartan made the sign of the cross on little Roseen. "O dear, loving Father in Heaven," he prayed, "pity the little child. Ye love all children. Heal this little rose. I am coming to ye soon myself, this is a last request. Hear me, kind Christ!" As he finished, the child's soft moaning ceased, and the anxious mother saw it was in a gentle sleep and the flush of health was already returning to its pale cheeks. "Thank God, and thank ye, His blessed servant. But don't say you are going to leave us. Ye who point to Heavenly realms for us and lead the way. Our best physician, our Father and our loving friend. 'I'm very old, Maureen,' the Saint said almost pleadingly. 'God has many better servants to send ye. Be patient, dear. I want rest. O so badly.' But the woman went keening (lamenting for a death) away.

As the Saint looked about him he found birds, deers, rabbits, even foxes were assembled, and when one of the thrushes began to sing to him the Saint perfectly understood its meaning—

"Oh holy man, when you are gone,
We in this glen will be forlorn.
You were our help, our hope and stay.
For you the trappers stayed away.
No hunters came with horn and hound
For where you lived was sacred ground.
About your cell our nests we made.
Of you no creature was afraid.
Gentle Macartan, hear our cry,
Be merciful, and do not die."

Now it was the Saint's turn to weep. "I'd like to oblige ye, dears," he said, "but I am called. And so I wanted to go. Now I don't know what I ought to do."

The Saint saw a great brightness grow in the air, and with soft and equal flight, three child angels descended and folding their shining wings they bowed low and smiled to him. The middle one, a girl angel, offered him a diadem. "This is your crown-of-life, dear Father," she said, "place it on your head and the

years will fall from you as the dew falls from a flower. You will be in the fullness of your young youth again." A boy angel offered him a robe. "Clothe yourself with this robe of immortality, Father," he said, "be deathless and full of joy." Another boy offered him a sceptre. "This makes you a prince with God. Take it and ascend to your throne, well won." "I thank you, my dears," the Saint said, "and Him who sent you. But may I stay a little longer here? There is so much I might still do. Why, what makes you laugh?" For the young angels were laughing loudly. "Please forgive us, Father," the girl spokesman said, "but He told us you would never go without a bribe, and we have kept that back. Most people are only too anxious to have what you are slow to take. But you shall come back here as often as you like. That I promise. You will be as great a help to the weak as ever. You will cure from your shrine all who deserve your help and who seek your intercession. And every creature in this glen will be under the constant protection of your Name. Come, Father. He awaits you."

So St. Macartan is as great a friend of man, child and creature as he ever was. And he is eternally young, beautiful and happy. A prince with God.

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